The Revolution.

"WHAT, THEREFORE, GOD HATH JOINED TOGETHER, LET NOT MAN PUT ASUNDER."

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The Poet's Corner.

"CICELY."

(ALKALI STATION.)

Cicely says you're a poet, may be; I ain't much on rhyme;
I reckon you'd give me a hundred, and beat me every time.
Poetry!—that's the way some chaps puts up an idee,
But I takes mine "straight, without sugar," and that's what's the matter with me.
Poetry!—just look 'round you—alkali, rock, and sage;
Sage-brush, rock, and alkali, aint it a pretty page?
Sun in the east at mornin', sun in the west at night,
And the shadows of this yer station the on'y thing moves in sight.

Poetry!—Well, now,—Polly! Polly, run to your mam;
Run right away, my pooty! By-by! Ain't she a lamb?
Poetry!—that reminds me o' suthin' right in that suit;
Jest shet that door thar, will yer, for Cicely's ears is cute.
Ye noticed Polly—the baby? A month afore she was born,
Cicely, my old woman, was moody-like and forlorn;
Out of her head and crazy, and talked of flowers and trees;
Family man, yourself, sir? Well, you know what a woman be's.

Narvous, she was, and restless—said that "she couldn't stay,"
Stay—and the nearest woman seventeen miles away;
But I fixed it up with the doctor, and he said he would be on hand,
And I kinder stuck by the shanty, and fenced in that bit o' land.
One night—the tenth of October—I woke with a chill and fright,
For the door, it was standing open, and Cicely warn't in sight,
But a note was pinned on the blanket, which it said that she "couldn't stay,"
But had gone to visit her neighbor, seventeen miles away!

When and how she stampeded, I didn't wait to see,
For out in the road, next minit, I started as wild as she;
Running first this way, and that way, like a hound that is off the scent,
For there warn't no track in the darkness to tell me the way she went.
I've had some mighty mean moments afore I kem to this spot—
Lost on the plains in '50, drowned almost, and shot:
But out on this alkali desert, a hunting a crazy wife,
Was ra'ly as on-satis-factory as anything in my life.

"Cicely! Cicely! Cicely!" I called and I held my breath,
And "Cicely" came from the canyon—and all was as still as death.
And "Cicely! Cicely! Cicely!" came from the rocks below,
And jest but a whisper of "Cicely!" down from them peaks of snow.
I ain't what you call religious—but I jest looked up to the sky—
And—this yer's to what I'm coming, and may be ye think I lie;
But up away to the east'ard, yaller and big and far,
I saw of a suddent rising the singlerist kind of star.

Big and yaller and dancing, it seemed to becken to me;
Yaller and big and dancing, such as you never see;
Big and yaller and dancing—I never saw such a star,
And I thought of them chaps in the Bible, and I went for it then and thar.
Over the brush and bowlders, I stumbled and pushed ahead;
Keeping the star afore me, I went wherever it led.
It might hev been for an hour, when suddent and peart and nigh,
Out of the yearth afore me thar riz up a baby's cry.

Listen! thar's the same music; but her lungs are stronger now
Than the day I packed her and her mother—I'm dern'd if I jest know how.
But the doctor kem the next minit, and the joke o' the whole thing is
That Cis never knew what happened from that very night to this.
But Cicely says you're a poet, and may be you might, some day,
Jest sing her a rhyme 'bout a baby that was born in a curious way.
And see what she says; and, old fellow, when you speak of the star, don't tell
As how 'twas the doctor's lantern—for may be 'twon't sound so well.

BRET HARTE.

Our Special Contributors.

MISS KETURAH'S YEARLING.

BY ELLEN F. BARRETT.

"I don't believe Ketury would sell that critter for its weight in gold. It's a cosset brought up on cream, I tell her, and seeing she's notional with nothing but hens and ducks and live stock to keep her company, it ain't a wonder she sets such store by what she's raised. That's just how the case stands, 'Lisher!"

The man addressed as "Lisher" was leaning on a pair of bars that led into Miss Keturah's pasture, doing just what the Good Book commands us not to do, viz: "Coveting his neighbor's possessions."

"I jocks," said he, with his gaze fixed on a pretty, frolicsome young animal, clean of limb and straight of back, with soft, bright eyes, like a girl's, "I wish I could contrive to get hold of that Alderney yearling; there ain't another like her in the county, and I'd be willing to fork down almost anything Ketury might ask."

"You'd better not get your heart set on it," said his brother Jabez, in the tone of deliberate emphasis, common to him, "I do believe Ketury would almost as soon give you herself as part with that yearling."

Just then the graceful creature in the lot, with her white feet buried in rich feed, and a wisp of grass dangling from her mouth, gave a little caper, and a frisk of the tail, as much as to say, "You'd better believe."

Jabez, the elder brother, moved out from the shade of the butternut tree, where the two men had halted to look over the rail fence. "I must be getting home," said he, "or my old woman will scold about my keeping the supper standing. You hain't got any wife, 'Lisher, to fret if you don't come to time on meals."

Jabez, a sturdy bronzed farmer, went trudging his way homeward with his coat over his arm, and his checked shirt-sleeves, and the red flannel back to his vest showing. Lisha, however, lingered in the road. He was a different build from his brother, not so square and thick set, but taller, with cheeks hollowing in a little about the mouth, a bushy beard, and kind gray eyes. He lingered behind, half musing on the words Jabez had so carelessly spoken. "I believe Ketury would almost as lives give you herself." He knew his brother meant nothing, but the words were sweet to him. It seemed as though he had needed the assurance of their truth for a long time.

There, down the road, which wound a little and clasped a thicket of trees in the crook of its arm, was the old red farm house where Keturah lived. It was a homely place, and no effort had been made to fix it up; but its air of snugness suggested comfort and good cheer. The sheds and out houses straggled to the barn, or else the barn straggled to the sheds. There was plenty of shade from cherry and apple trees, where robins and thrushes nested. The old eaves were swallow-haunted, and there was a roomy, old-fashioned garden, and a patch of green sward, sprinkled with white clovers, where Keturah stretched her drying-line, and let her clothes flutter out Monday morning earlier than any of her neighbors. It was a tidy old place, and had come down to her from her father's estate, with a few outlying fields, well fenced and tilled; a bit of timber land, a good spring of water, and several other blessings belonging to this sublunary sphere.

Keturah knew how to prize her independence. There were a few plain rules she never transgressed: to deal fairly, to always live within her means, and to make the most of blessings, seemed pretty plain duties. She was not supposed to be very friendly to matrimony, and she did enjoy being her own mistress, with an unlimited scope for the exercise of that which is known in New England as faculty.

She was a woman of middle height, with bright, frank, blue eyes, a face fresh yet in color, and dark hair combed smoothly behind her ears, and twisted in a smallish knot at the back of her head. None of those chin-yarns, as Miss Keturah said, for her. She was a world too sensible to wear a false wad on her cranium. She had been out just at nightfall to attend to her chickens, and to see that they were all in the coops, under the feathers of the clucking hens. A little invalid creature, a pretty ball of down, with a sprained ankle, she brought and put in a warm basket on the mantel. There was a shrewish wind blowing outside, although it was May, with blossoms from the apple-trees whirling down to the grass. A small wood-fire snapped and crackled on Miss Keturah's hearth, and the lilacs were in bloom, and the door-yard gay with johnquils and daffydown-dillies. The dog and cat, sleek and well fed, as dog and cat need be, were lying on the hearth in their own appointed places, and there sat Miss Keturah with a little round stand beside her, in the circle of light from the genial fire, sewing away on a pair of unmentionables for little Billy Shaw. Mrs. Shaw, his mother, was poor, always in hot water, with a dreadful want of calculation and good judgment in her upper story. It was either a feast or a famine in the Shaw establishment all the time. The juvenile Shaws had to go without their crust buttered six days in the week; but if on the seventh their mother happened to earn a dollar, just as likely as not it was all spent in butter, and eaten up at one meal. Keturah despised such shiftlessness, but her hands never stopped doing for the Shaws.

Now, as she sat there in her cheerful and contented loneliness, with the big clock ticking in the corner, there came a knock at the door.

"Come in, Johnny Shaw," called out Katurah, without turning round. "There's the

bag of potatoes I promised your mother in the cellar way. You can help yourself. I shall churn to-morrow, and your mother may send over for a pail of buttermilk."

"Ahem!"

Keturah turned around suddenly and there stood 'Lisha Bates holding his hat, and looking into it as if he expected to discover the profoundest wisdom in its depths.

"Sakes alive!" exclaimed Miss Keturah, "you gave me such a start. I thought to be sure it was Johnny Shaw. Take a chair, 'Lisher, and draw up to the fire. Cold, ain't it, for this time of the year?"

"Good for blue noses," said 'Lisher, but he felt, as he expressed it afterwards, "streaked," much as a man feels when he is about to break the ice, and plunge into a cold bath. However, he sat down on the edge of a chair, carefully deposited his hat under it, took out his red silk handkerchief and mopped his face all over.

There was a little preliminary clearing of the throat, and then 'Lisher said with that circumlocution of speech habitual to the born Yankee:

"I don't s'pose, Keturah, you've got any grass seed you'd be willing to part with for a fair price?"

"Going to put down more of your land to grass?" inquired Keturah, with a slight accent of disapproval.

"I was squinting that way," returned 'Lisher, hesitatingly, almost wishing he could back out of the scrape, and go to grass himself, but he gave a hitch to his chair that brought him a little nearer Keturah, on the other side of the stand.

"Instead of seeding down any more, if I had your farm, I should put a few barrels of lime on the triangle lot, and sow in with clover."

"That's what I mean to do," responded 'Lisher, giving his chair another hitch, utterly forgetful of St. Paul's command, "I suffer not a woman to teach." "Your pasture looks uncommon well this spring," he added.

"Yes, the feed is good," said Keturah, sewing away calmly in the candle light.

The chair hitched a little nearer. "Keturah, that's a mighty fine Alderney yearling of yours." The tone was soft, persuasive and melting.

Keturah just raised her eyebrows. "Umph!" she knew what 'Lish was driving at now.

The chair hitched a little nearer, the tone grew more coaxing and oily. "Ketury, would'nt you, could'nt you be persuaded to sell me that critter?"

The small unmentionables dropped from Keturah's hand; the audacity of the request filled her with amazement.

"How can you ask such a question 'Lisher Bates? You know I would'nt part with that heifer for any money."

'Lisher had heard that "where there's a will there's a way," and another wise saw: "faint heart never won fair lady," He determined upon a strike. "Then, Keturah" said he suddenly, "you must marry me, for I'm determined to get a lean on that there critter some way or other."

If 'Lisher's unheard of temerity had stopped here, Keturah would probably have thrown the small unmentionables at him, but he did not wait for such a disaster—he got up, made one stride over to where the bewildered spinster sat, and gave her a rousing kiss on her cheek. It is utterly impossible to predict what would have happened if an unmistakable "snicker" had not sounded through the room. The door had opened during the love scene, above described, and admitted Johnny Shaw, just in time to witness the denoument He had come for "them potatoes."

"Them potatoes" saved 'Lisher's bacon, although I suspect Keturah had always had a sneaking kindness for 'Lisher. At any rate, some months afterwards she gave him the yearling and herself along with it; and he being a good man; who knew the use of a door mat, was regular to his meals, and appreciative of an excellent wife, whose price is above rubies, I can safely say that Keturah's last state has not been worse than her first; and as to the yearling, it has grown to be a famous cow, the best milker in the county, and lives in perpetual clover.

WOMANHOOD SUFFRAGE.—THE REPUBLICAN AND DEMOCRATIC PARTIES.

THE SITUATION.

BY HENRY L. SLAYTON.

Every innovation made upon existing customs and time-honored institutions has always been met with bitter and determined opposition.

However just and expedient the reform may appear, the spirit of conservatism is ever on the alert to oppose and contest at every point all and any innovation upon "The powers that be." Therefore, it is not surprising that the proposed elevation of woman to a social and political equality with man should, like other reforms, receive at first so little support and sympathy, not only from men, but the majority of women themselves.

The ballot in woman's hands will evidently work the greatest of revolutions in society, hence it is not to be expected that it will be brought about without effort and sacrifice. As the cause gains power and influence from year to year, and assumes more formidable proportions, the more fierce will be the opposition. The despotic principle in government, that "might makes right," sanctioned by the customs of six thousand years, will not give up its hold upon woman without a struggle, any more than men have been willing to do away with the institution of slavery, which has had an existence ever since the formation of society. Already the friends and enemies of the cause are taking sides, the lines are being drawn closer, and it is certain, considering the present status of the two great political parties of the nation, that womanhood suffrage will, in a few years, become the principal plank in the platform of one or the other, or else a new party will make its appearance upon the stage and march to victory.

We hope the friends of the cause in their public conventions and meetings, will remain in a neutral attitude towards both the Democratic and Republican parties, until one of them has the courage or desperation to array itself squarely before the people, and make suffrage for woman a distinct issue.

The Republican party (with whom we have always acted,) has been a long time in power, and as a consequence, its leaders, or many of them, have become corrupt and dishonest. Divisions and feuds have already sprung up in its ranks. The people are getting tired of it, as evidenced by the recent State election in New Hampshire, which has, until the last election, been a Republican State since the administration of Franklin Pierce. This party seems to have no longer any great vital principle, around which the people can rally. Its record before and during the war, is a noble one; but the burdensome, and in many respects corrupt, system of taxation, which has been instituted, the stealing and constant plundering of party leaders in office, has alienated the affections of so many of its most influential supporters, that it now resembles a rope of sand, liable to fall and break to pieces with every political wave that may sweep over the land.

We make no pretensions to prophecy, but shall here venture the assertion that unless the Republican party soon "flies the kite" of woman suffrage, its days are surely numbered, and it will be buried like the old Whig party, beyond the hope of resurrection.

We have hoped that the old Democratic party, so long out of power, having undergone such a long process of purification, and profiting by the lessons of defeat, now that the Republican party has become fat and rotten in the public crib, would, by a masterly stroke of policy, espouse the cause of female suffrage, and thus insure accession to power in the administration of the government.

The Democracy may receive the support of a majority of the people, and perhaps elect the next president by taking advantage of the action of Congress in removing Charles Sumner from the chairmanship of the Committee on Foreign Relations, and at the bottom of this stupid blunder President Grant will be held responsible, but its power and influence will be only temporary, unless it becomes the foremost champion of human rights.

The old Democratic party retained the trust and confidence of the people, until it went back on its past record, tried to save the institution of slavery, sympathized with rebellion, trampled in the dust our flag, and arrayed itself on the side of injustice and oppression. The people then withdrew from its support, and placed the Republican party in power; but that issue has passed. The Union is preserved, the country safe, the four millions of slaves made freemen with all the rights and responsibilities that belong to American citizens, and the people will no longer stand by a party, simply because it once saved the country, unless it continues to remain the champion of justice, of honest integrity, the true friend of the oppressed, and a firm advocate of the right of every human being who has attained the age of majority to a voice in the government, and equality before the law.

We, among thousands, have been identified with both political parties; but we shall not hereafter commit ourselves to either without qualifications, so long as it ignores this great question which now agitates the public mind. Men and parties may continue to ignore and sneer at woman's right and claim to the ballot; but it is as surely coming as the sun will shine to-morrow, and the boys and girls who go to school side by side to-day, will surely go to the ballot box together in less than twenty years from now.

LAURA AND PETRARCH.

The power of a beautiful and virtuous woman to inspire one of the opposite sex, is remarkably exhibited in the case of Laura de Noves and Francisco Petrarch, one of the four greatest Italian poets.

It was in an age when the first glimmerings of Europe's awakening from her long darkness flushed the sky. Wickliffe, the "morning star of the Reformation in England," and John Hess, in Bohemia, had raised a cry that was to be re-echoed with more terrible power two centuries later by Luther. Chaucer, the "day star of English poetry," had risen in England, and Dante and Boccacio, in Italy. In the arts, the mariner's compass, cannon, gunpowder, cards, pins, clocks, and oil-painting, first made their appearance.

The subject of this sketch was the daugher of Audivert de Noves, a chevalier of Noves, near Avignon. He died during her infancy, leaving her a sum for marriage dowry, equivalent to fifty thousand dollars. She was married, at the age of eighteen, to Hugh de Sade, her equal in rank, but possessed of no marked traits of person or mind. He was of a morose disposition, and was wont to scold Laura until she cried. Seven months after her death he married a second wife.

Two years after her marriage, at the age of twenty, whilst at matins in the Church of St. Clair, at Auvignon, Laura was first seen by Petrarch. She was habited in a green dress, embroidered with violets. Her eyes were dark and tender, her expression soft and pensive, her neck gracefully formed, her voice touching, her carriage modest, her hair golden and falling in profuse ringlets over her shoulders. She seemed the incarnation of beauty and purity. This vision of celestial beauty kindled the sensitive nature of Petrarch, who was now twenty-three years of age, into a flame of admiration, worship, and love. He lost no time in discovering his passion to Laura. She treated it coldly. This only served the more to inflame his ardor. Embarrassed by his pertinacious attentions, she was forced to forbid him to see or speak to her.

Convinced that separation only, would enable him to obey this injunction, Petrarch set out upon a long journey. But absence only aggravated his passion. Laura appeared to him in every object, and the thought of her dissipated every apprehension of the many dangers of the way. At last, trusting time had subdued Laura's obduracy, he returned, but found her unchanged; for he compared her to the snow on which the sun had not beamed.

Again leaving Avignon in despair, he sought relief in the shades and caverns of Vaucluse; but these solitudes furnished him no surcease for his longings. He sought the councils of the monk, Dennis de Robertis, but the wisdom of the holy father was of no avail against one kind glance vouchsafed him by Laura. She was not unwilling to be loved by him so long as he remained silent, and her honor was preserved. If she saw him despairing she vouchsafed him a gracious look, or gesture. Thus, by a delicate coquetry, she kept alive for twenty years, without stain to her honor, the passion of this impetuous genius.

What a tribute is contained in the following words of Petrarch to Laura's immaculate virtue:

"Untouched by my prayers, unvanquished by my arguments, unmoved by my flattery, she remained faithful to her sex's honor; she resisted her own young heart, and mine, and a thousand things which must have conquered any other. A woman taught me the duty of a man! to persuade me to keep the path of virtue, her conduct was at once an example and reproach; and when she beheld me break through all bounds, and rush blindly to the precipice, she had the courage to abandon me rather than follow me."

On the 6th of April, 1348, Petrarch was at Verona. Towards morning he had a dream, in which he seemed to behold Laura. She was like the Spring, he says. "Her head was covered with oriental pearls. Sighing she approached, extended her hand, and informed him she was no longer an inhabitant of this world. 'To the spotless soul,'" continued she, "death is the deliverance from a darksome prison; it is no more than a sigh, or a sharp passage from one life to another. In the flower of my youth, when you loved me most, life was bitter compared with the sweetness of my death. * * * You have ever possessed my heart, and shall continue to possess it." Departing she assured the poet that he had a long time to remain on earth, which was true, as he survived her twenty-six years.

Petrarch's inquietude at this vision was very great. He impatiently awaited news from Avignon; but a pestilence within its walls prevented all communication. A month after, however, he received, while at Parma, a letter informing him that Laura had died of the plague on the sixth of April, the very day on which the vision had appeared to him.

Petrarch was inconsolable. He declared that the chief tie that bound him to earth was broken and that he could easily renounce this earthly Babylon where his hopes and desires had proved so fruitless.

He died suddenly in his study, in the year 1374, at the age of seventy. We cannot better conclude this sketch than by quoting the words of Mrs. Jameson.

"Laura was virtuous, but not insensible; for had she been facile, she would not have preserved her lover's respect; had she been a heartless trifler, she could not have retained his love, nor deserved his undying regrets. If Petrarch had not attached himself fervently to this beautiful and pure-hearted woman, he would have employed his splendid talents like other men of his age. He might then have left us theologicial treatises and Latin epics, which the worms would have eaten; he might have become a bold intriguing priest; a politic archbishop, a cardinal, a pope, most worthless and empty titles all, compared with that by which he has descended to us as Petrarch, the poet and lover of Laura!"

MAY BUDS AND BLOSSOMS.

Not long ago, I heard a little girl say regretfully, "I never saw the apple blossoms except in pictures." Think of it, oh, ye dwellers in brick walls, with a world that begins and ends on the flags! Try and realize what beggarly lives you lead, when May, the whole of flowery scented May, is left out of your existence. Do you know that the season of most exquisite and etherial loveliness is passing by while you sit deaf and blind in your dingy places of business, or cooped up city homes? No, you do not know it, you do not care to know it. You poor, pitiable creatures have never got acquainted with robins and blue birds, nor watched for the first crocus, nor noticed how the forest trees cast down their blossoms, nor watched the swelling of buds, nor for first fall of blossom snow hat lights on the smooth limbed cherry.

Still, I compassionate you, in spite of your stolid ignorance concerning the really important things that are going on in the world, and therefore, with the hope of raising a suspicion of envy in your bosoms, which shall send you to the country for at least one day before the month of buds and blossoms ends, I am going to tell you of a walk I took last Sunday on the island where I dwell. Such a walk is a cordial for a tired body and brain, therefore I shall offer no apology for going to church in the vast temple where all the seats are free; where the choir is never out of tune, nor the parson prosy in his discourse.

The way I went led me up a little hill, and on each side was a carpet of grass long and wavy, and sowed thick with dandelions. Shall I tell what happened? It was such a foolish thing, and yet so long a time had passed since I had last seen the dandelions growing, tears welled up in my eyes to find them just as beautiful as they used to be. The maples and elms along the path were full of young leaves. I constantly looked through them at the patches of sober blue sky, and could never enough admire the handsome way their limbs were set, and the thickness of the germs—some of them a peculiar, tender brown, that is seldom seen in nature in such perfection as now.

I passed some pretty houses, mostly enclosed in hedges of arba vitæ, and well shaded with tall trees. The door yards were neat and trim, with new made flower-beds and shrubs in blossom. In many places I saw the forsythia veridisima all aglow in its yellow blossoms, like a burst of sunshine, and the crimson flowers of the pirus japonica, and he snow white garlands of the spirea.

There was one cottage with its front festooned with wreaths of wisteria, delighting me with paradaisacal blossoms. The birds were twittering in the evergreens, and there was everywhere that quiet and sweetness which seemed to saturate my whole being. I mounted a little hill, and away beyond me spread the waters of the Kill-von-Kull, with Jersey plains and mountains, rising on a gentle grade. I could see a little village locked in the green arm of the land upon the edge of an inlet, and the white sails of sloops musing along the shore.

On the other side of the fence from where I stood, some sleek, red, and dappled, cows were making a hearty breakfast from the juicy grasses. I caught the sweetness of their breath, and stopped to listen to the crisp sound of their eating. Below me sounded the church bells, and like Hawthorne, I went in in spirit with the worshippers, while the birds sang around me, and the sweet sky shone over my head.

Burnett's Cologne—The best in America.

Burnett's Cocoaine, the best hair-dressing.

Burnett's Cooking Extracts are the best.

Burnett's Kalliston is the best cosmetic.

Burnett's Asthma remedy—A sure cure.

Notes About Women.

—A poor washerwoman says that while there's life there's soap.

—Esther B. Huddleston is one of the new lights of the pulpit in Cincinnati.

—The chaplain of the Kansas State prison is an old lady of seventy years, Mrs. Lydia Sexton.

—Mrs. Anson Burlingame, widow of the late Minister, has returned to this country with her family.

—Some wag has discovered that when Phœbe Couzzins gets married, her husband will be her brother-in-law.

—Bodies of women, of considerable size, it is said, have organized themselves, and joined the national guard in Paris.

—A New York bride of last week received, as presents, two grand pianos and twelve large silver berry bowls lined with gold.

—Mrs. Livermore has discovered a young lady law student, who is as sensible as she is attractive. No danger of her being a briefless Portia.

—The Heathen Chinee is not a success in Newark laundries. He is good, but too slow, and employers have again fallen back on the woman power.

—A young gentleman, speaking of a young beauty's fashionable yellowish hair, called it pure gold. "It ought to be," said a bystander, "it looks like twenty-four carrots."

—Miss Alice B. LeGeyt is spoken of by English papers as a lady who possesses an intense desire to aid all genuine reform movements. She is also a novelist of some repute.

—Mrs. Lotty Hough, the famous Yankee commedienne, enters the lecture-field with a humorous lecture, interspersed with Yankee dialect and songs, entitled, "Popping the Question."

—A young Irish peasant girl was called upon to testify concerning the character of a party of no good repute, and merely said, "May it plaze yer honor, he never made his mother smile."

—*Hearth and Home* for May 20th presents its readers with a very graceful frontispiece, called a "May Morning's Work," drawn by one of our promising New York lady artists, Miss. Mary Hallock

—The ladies of the Woman's Christian Association, of Cincinnati, have called for an apron from every lady in the city, the whole collection to be exposed for sale at their coming fair, on May 1st.

—Agnes Lewis, the young girl, 16 years old, who has this year ploughed 100 acres on her father's ranche, near Antioch, Cal., is a cousin of Ida Lewis, the Grace Darling of New England. "Blood will tell!"

—We learn that Mrs. Bullard's sketch of Dora d'Istria, which appeared a few weeks since in The Revolution, has been translated and copied into influential journals in Naples, Athens, and Constantinople.

—Dr. Blake, a well-known English physician, says it only requires two London seasons to rob a fashionable young girl of her freshness. Here in New York, the business is pretty effectually done in one.

—Three ladies of New York, New Haven and Flushing, respectively, have subscribed $110, through Wm. Cullen Bryant, toword the erection of a public drinking-fountain in honor of Mr. Bergh.

—Fashion makes people visit when they would rather stay at home. She makes them eat when they are not hungry, and drink when they are not dry. She ruins the health of her followers, and makes fools of them.

—A fond mother in Kingston, N. Y., keeps an old-fashioned rocking-chair sitting in a corner as an ornament, because in it she has rocked ten babies, all of whom grew up to be men, and are now living and married.

—The members of the American Medical Association of San Francisco are quarelling over the admission of female delegates. No such delegates have yet applied, but these prudent sons of Galan desire to be prepared for emergencies.

—Mrs. Edward Vanderpoel of this city, who during the late war supported the Ladies' Home for Sick and Wounded Soldiers, is dead. President Lincoln gracefully acknowledged her services to New York soldiers by the presentation of a beautiful certificate.

—The Labor Convention, in whose meetings in this city men and women recently took part, is an organization fifty thousand strong—the apparent formation of a day, but in reality the growth of years. Labor and woman suffrage are the twin issues of the hour.

—Somebody, who evidently knows what he is talking about, says:

"The last word" is the most dangerous of infernal machines. Husband and wife should no more strive to get it than they would struggle to get possession of a lighted bombshell.

—A modest bachelor says all he should ask for in a wife would be a good temper, sound health, good understanding, agreeable physiognomy, pretty figure, good connections, domestic habits, resources of amusement, good spirits, conversational talents, elegant manners, and money.

—Miss Anna E. Dickinson is not going to England this summer, as has been reported, either to lecture or for any other purpose. She is likely to spend the summer with Boston friends in Canada. Miss Kate Field goes to England with her mother in May, but not on a lecturing tour.

—Fisk University, colored, at Nashville, Tenn., has now in attendance three hundred and fifty pupils, male and female. Sixteen of these are studying the Greek language, and about forty the Latin. Nine classes are engaged in Algebra and instrumental music. The first class of freshmen will be in readiness the coming autumn.

—The English mind, slow and bucolic as it may be, has been considerably stirred up on the rejection by the House of Lords, for the sixth time, of the bill legalizing marriage with a deceased wife's sister. The liberal press is furious against the obstructive policy of the Lords, and especially the stand taken on the subject by the bishops.

—It generally takes twenty years of training to eradicate the word "nice" from a woman's vocabulary. The Falls of Niagara, the Psalms of David, and the progress of the human rece," says a fond father, "were all nice to my daughter till she got married."

It takes longer than that to eradicate words that are not nice from the vocabularies of men.

—Mrs. Rye, the English philanthropist, is making arrangements to bring another ship load of emigrant women to settle in Canada. Her aim is solely to benefit the girls whom she helps to find homes, and she refuses to take under her charge idlers and vagabonds. She assists good servants and shop-girls who seek aid, with the hope of finding in them good and useful members of a new society.

—A lady writer sensibly remarks, that if the mistress of a household would spend the same amount of time in the kitchen, kindly and patiently instructing Bridget in her duties, which she now spends in the parlor gossiping with her neighbors about Bridget's faults and short-comings, a marked improvement would soon be visible in her domestic affairs.

—We clip the following from a Brooklyn paper:

Near the entrance of the Union Base Ball Ground, there is to be seen a woman (German) carrying bricks and morter up the ladder to her husband, who spreads the mortar and lays the bricks. It is a house which they are building themselves, and for themselves. It will be two stories and basement, with brown stone trimmings. Thousands visited the spot yesterday for the purpose of seeing the woman with the hod filled with bricks.

—By a recent decision of the Supreme Court, it has been settled that the women of Kansas have not the right to vote on school matters, and on licensing the liquor traffic, which they have heretofore supposed they possessed, owing to a clause in the State Constitution, which says, "In all matters relating to the formation and regulation of schools, the Legislature shall make no discrimination between men and women."

—Mrs. Paulina Davis' book, the History of the National Woman's Rights movement for twenty years, with the proceedings of the Decade Meeting, held at Apollo Hall, October 20th, 1870, and an appendix containing the history of the movement during the winter of 1871, in the National Capital, has just reached us, and although we must defer a more formal notice of the book until another issue, we can say that it is a cheap and handy compend of facts, so convenient for reference that we feel sure it will meet with an extensive sale.

—The pleasant face of Parker Pillsbury, former editor of The Revolution, dawned on our sanctum a few days since. He is just from Salem, Ohio, where he has been preaching for some months past, with marked success, to a congregation of free religionists. Mr. Pillsbury intends visiting his old home in New Hampshire, before returning to the West to resume his labors in the role of a religious teacher, which he pursues with the same zeal that marked his work in the abolition field, and the cause of woman's rights.

—Indiana has ceased to be the promised land of those who sigh to escape from the bondage of marital infelicity. The law of that State has been so amended that three years *bona fide* residence is required before a divorce for any cause can be obtained, and in case of the application being made on the ground of acts committed in another State, it must be shown that those acts are legal groun.. for divorce in the State where they are committed. These changes in the law have called for considerable self-sacrifice, as the traffic in divorces has hitherto been a source of considerable profit. The abuses to which the former law was liable certainly demanded a remedy, and Indiana has done well to save her honor at the expense of her pocket.

—The Princess Luperano, of Naples, has just given a proof that one is not merely never too old to learn, but never too old to succeed as a writer. This noble lady is now eighty-two years of age, and has made her first appearance as a dramatic author with entire success. Her work is a comedy in five acts, entitled "*Il Denaro*," which is, being interpreted, as we understand it, "Money." It has had a great run at Naples. We rather think the princess is the first instance of an octegenarian *debutante* on the scene of authorship.

—The modest male students at the medical school of Philadelphia again find their sensibilities shocked by the presence of their female class-mates. The surgeon in charge recently requested the ladies to keep away from the clinics on this ground. The only means we can devise for the preservation of the pristine purity of these men and boys is, to at once and forever decree that they shall practice no more at the bedsides of women. Some inconvenience might be experienced in immediately carrying this out, but for heaven's sake let us sink all other considerations to preserve the modesty of the male saw-bones.

—A free medical college for women is about to be established in this city. A charter was recently obtained for it at Albany. Those who have been moving in the matter believe that such an institution is needed by many noble-minded and worthy women who desire to become medically educated, and are destitute of means. Until complete arrangements can be made, and a building every way adapted secured, the house, No. 104, East 25th street, will be used for the purpose. The following are the names of the Trustees appointed by law: Rachael C. Martin, M. D., Wm. White, M. D., Sarah J. White, M. D., Sarah A. Chevalier, M. D.

—A correspondent of the Hartford *Times* says: "The prediction that the time would come when it would be as rare for women to make the clothing for the family, as it is now for them to spin and weave the cloth, is rapidly being fulfilled. Ten years ago there were only two important ladies' furnishing houses in New York City, and the business of these was wholly confined to the costly bridal and other outfits of a few wealthy persons. To-day the ladies' and children's furnishing houses are as numerous as the dry goods, and thread and needle stores; in fact, one of either hardly exists without the other in any part of New York City."

—Soon after the Pacific Slope Convention in San Francisco, a bazaar is to be opened in that city, to assist in furthering woman's enfranchisement by the distribution of tracts, etc. This is a neat method of getting the public to help on a good work. An unregenerate, male barbarian, may wash his hands of woman suffrage, and not be unwilling to buy his soap of the suffragists. He may not care a fig for woman's rights, and yet be induced to invest in figs at the bazaar stall. He may be devoid of the milk of human kindness toward the strong-minded band, while he is ready to sip a cream taken from the hands of one of the sisterhood. We would, therefore, encourage this ingenious method of drawing the sinews of war from the pockets of the disaffected.

—Mrs. Gleason continues her excellent articles in the *Herald of Health* on "The Education of Our Daughters." She has the following on the use of tea:

"There are few chronic invalids so hard to cure as those who have long studied with too little food and too little sleep. If girls must study too hard, if women must work when they are not able, or if they must be social and gay when they do not feel so, then tea is their best aid, the stimulus safest and best, and very efficient if not relied upon constantly. If needed, it is best in the morning. At night it makes one wakeful, and hence should not be used, save when we *must* sit up, and then it is as good as the Irishman's whisky, which was "victuals, and drink, and lodgings." But if used two or three times a day, then something stronger is wanted for extra occasions, for emergencies."

—A paragraph relative to Almira Fowler, M. D., one of the successful women doctors, has been going the rounds of the newspapers. The residents of the pretty suburban town of Orange, New Jersey, know well her horse and wagon and good driving. She is out at all hours of the day and night, and has an intimate acquaintance with all the highways and by-ways of the village. Her wagon is in the habit of stopping pretty often in the poverty-stricken quarter, and to the sick and suffering she appears as an angel of mercy in a waterproof cloak. It is said that she makes from fifteen to eighteen thousand dollars yearly, and we can affirm from positive knowledge, that no one is more worthy of the golden favors of fortune.

—At the thirty-eighth anniversary of the New-York Magdalen Society the following facts were elicited:

At the last anniversary there were 42 inmates in the Asylum, 146 have been added during the year, 37 placed at service in first-class families, 31 restored to their friends, 53 discharged at their own request, 13 left without permission, two expelled, 10 transferred to the Hospital, and one has died. Within thirty-five years 2000 inmates have been registered, 600 have been employed in private families, 400 have returned to their relatives, 400 have left the Asylum, at their own request, to seek their own support, 300, weary of restraint, have left without permission, 100 have been expelled, 300 have been temporarily transferred to the hospitals, 24 have united with evangelical churches, 20 have been legally married, and 41 have died. More than 6000 religious services have been held in the Asylum.

—The old time anniversary season has changed with the changing years. The country parsons, who hurry up to town with their lean carpet-bags, do not find the meetings of the Tract Society, Foreign and Home Missionary organizations, and other bodies of the same sort, so largely attended as they once were. Reform movements have now taken the lead. We hear principally of Peace meetings, Reform League assemblages, and Women Suffrage conventions. This does not indicate the decay of religion, but rather the growth of humanity, which has, in our day, become the active expression of religion. Mrs. Julia Ward Howe's scheme for putting an end to war is as christian as the christianizing of the heathen, and the moral pulse beats of the time are even more distinctly felt in meetings where subjects are discussed that tend to improve the whole of society than they possibly can be under sectarian influences. The opinions of women are more and more felt in these meetings every succeeding year. Their speeches on Labor, Peace, and other kindred subjects this season have formed the principal attraction of the anniversaries.

—*Every Saturday*, in commenting on the recent attempt of women to vote in Washington, Waterbury, and Yellow Springs, says:

"Some of the county officials of Michigan are deep in legal subtleties; they permitted a widow woman to be registered, and at the proper time she went to the polls and did her duty like a man, but they rejected the vote of a married woman on the ground that her citizen's rights were taken care of by her husband, who voted previously. We like to see these nice distinctions, though we hope husbands are not to be put out of the way in order that women may get the ballot."

Michigan husbands to avoid the danger hinted at in the above, should immediately proceed to endow their spouses with the full, free and undisputed right to the ballot.

—We have met with a queer story of a strong, healthy girl of eighteen out in Iowa, who during the war donned male attire and enlisted in the army. She was an excellent soldier, a good cook and nurse, and became a general favorite among her comrades. She voted for President in 1864, and was mustered out of service at the close of the war. Resuming female attire she then went home to her parents, and was received affectionately, although she refused to give an account of herself during her years of absence, other than that she had been honestly employed. The tale closes in true story-book fashion; for not long ago a young man who served in the same regiment came along and made her an offer of marriage. She then revealed her previous history, which it took him and her own relatives a long time to believe, but, of course, the wedding was not delayed.

—The following passage from Sir Walter Scott's Ivanhoe can be quoted as a proof of the author's enlightened views on the employments of women:

"Rebecca lost no time in causing the patient to be transported to their temporary dwelling, and proceeded with her own hands to examine and to bind up his wounds. The youngest reader of romances and romantic ballads must recollect how often the females, during the Dark Ages, as they are called, were initiated into the mysteries of surgery. The Jews, both male and female, possessed and practiced the medical science in all its branches. The beautiful Rebecca had been heedfully brought up in all the knowledge proper to her nation, which her apt and powerful mind had retained, arranged, and enlarged in the course of a progress beyond her years, her sex, and even the age in which she lived. The attendant proceeded to uncover Ivanhoe's side, and the lovely Jewess satisfied herself that the bandage was in its place and the wound doing well. She performed her task with a graceful and dignified simplicity and modesty which might, even in more civilized days, have served to redeem it from whatever might seem repugnant to female delicacy."

—We have received the call for the Pacific Slope Woman Suffrage Convention, to be held in San Francisco, on the 28th of May. Nearly all the prominent advocates beyond the Rocky Mountains, are down on the list of speakers, and a large number of delegates from the different State and territorial societies are expected to be present. Hardly will the reverberations of our conventions die away on the Atlantic side of the continent, when they will be taken up and prolonged on the Pacific. The California meeting will have its own flavor, like the fruit of the soil where it is produced, and will probably be marked by an enthusiasm and warmth, wanting in our older societies. It will be well worth while to hear what these women have to say, who have come out of the shadow of the Sierra, from the alkali plains, and the gold diggings, as fresh and unhackneyed as the mosses of the great forests, and the smell of pine boughs. Woman suffrage, from their knowledge of camps, and Indian raids, and frontier life, will certainly present some features of novel interest.

Our Mail Bag.

WOMAN'S RIGHT TO VOTE.

OXFORD, MARQUETT CO., WIS.

To the Editor of the Revolution:

I have no recollection of a time when I would not have answered the question, do you believe in woman suffrage, with an emphatic *yes*, and accompanied the answer with no small degree of surprise that the question should be asked: "Has woman a right to a voice in the administration of government, or briefly has she a right to vote?" The question might be sufficiently answered, by asking "Has man a right to vote?" These questions are identical in regard to the answer, because government is the offspring of the moral and intellectual nature of man, and this nature in man and woman is the same. There is something lamentable in the method of argument adopted by those who oppose woman's enfranchisement. The foundation of their ethics, is expediency as opposed to right—they cannot rise to the height of the old Roman maxim: "Do justice though the heavens fall,"—they are in want of faith in God and his laws; they ignore the question of right, and launch out into the unfathomable sea of consequences; and undertake to divine those things which the Infinite only can know, and which are matters of faith, hope, and trust, that such has been the determinate council and foreknowledge of God that evil results can never follow right doing.

Divested of all subterfuge, it is clearly in equity a question of right, and should therefore be discussed and decided as such, and yet it would seem that it ought to be altogether unnecessary to debate with a Democrat or Republican, the first principles of their doctrine of government.

A monarchist or aristocrat might consistently deny that governments derive their just powers from the consent of the governed, or that taxation without representation is unjust; but he is a heretic who boasts his Democracy or Republicanism and denies their truth. Nevertheless it is a shameful denial of their truth to tax woman, and make her answerable to the laws of government while she is disfranchised.

Considering voting as the greatest power which the freeman has for maintaining his liberty, it becomes not only an essential and inherent right, but a duty to exercise it. And however much the learned president of Oberlin College, may dispute the value of the privilege, and criticise those beautiful lines of Whittier, in which he describes the ballot as

> "A power that comes down as still
> As snowflakes fall upon the sod,
> And executes a freeman's will
> As lightning does the will of God."

as containing more poetry than truth; yet there is so much of truth in the poetry, and value in the right, that we doubt whether President Fairchild would like to part with it himself, or take the responsibility of advising his fellow-countrymen to surrender it.

We take the Declaration of Independence for our political text-book, and regard it as containing the foundation truths of the science of government. On those truths hang the whole function of government, and how inestimable, then, to the people is their right of suffrage; it is one of their natural rights, and as important to them as government itself.

To protect this inherent right of the subject is democratic; to deny its exercise is tyrannical. All authority and power emanate from the people, and no government can execute justice or withstand the effects of increasing intelligence, which confers, exclusively on a portion of society, powers which belong to the whole.

But would it be practicable to enfranchise woman? We answer, yes, and give as an all-sufficient reason, because it is her *right; justice requires it, and it is injustice to withhold it.*

Why is it her right? Why is it man's right?

First. Because government is necessary to secure his or her rights as members of society. Society and government are the offspring of human nature, and as essential to the happiness, and development of manhood as water is to the life of a fish.

Second. Because self-government, being the only form of government which recognizes the equality of rights and sovereignty of the people, is the only one in harmony with man's nature; and under such a government voting is a necessary means of giving expression to the will of the people.

Third. Because it follows as a logical sequence that if government is necessary it is not only the right of all but their duty to maintain the government; and how, I ask, is our government to be maintained if the people refuse to vote? If one may shuffle off the duty, all may; if one may be justly denied the right, all may.

We conclude, then, that because man and woman have the same mental, moral and social endowments, they must have the same rights and interests to protect, and feel the same interest in good government, and therefore have the same right to participate in its administration.

It is claimed by those who oppose woman suffrage that man has superior intellectual and physical powers, and that therefore he is nature's chosen aristocrat to make and execute the laws of government.

Now, if we should admit this rude and unwarrantable assumption, we could not admit the conclusion, because government emanates from the moral nature of mankind; its office is to impose such restraints upon human actions as are demanded by the laws of its moral nature; its laws should harmonize with the moral law. Legislation is a moral work, and "the duty," says Dougald Stewart, "of the legislator is to study the laws of the moral world as the groundwork and standard of his own."

One might have the reasoning powers of a Melancthon, and the conscience of a Nero or Caligula, and so be totally unfit for a legislator.

It must be conceded that woman is superior to man in moral endowments. The tone of moral sentiment in any country depends upon the women of the country. It will bear the character they give it; and it may safely be said that the political corruption which makes so many good men withdraw from all participation in political duty at the ballot-box, and claim that it is no place for woman, is because woman's influence is not felt there. She has been shut out of politics, and taught to believe that she has nothing to do with matters of government. It is altogether out of her sphere, and she has not informed herself in political science, nor cared what men were in politics, and so public sentiment has become debauched in regard to men's political acts conscience and morality are laid off like a garment when men go to the polls, and the cry raised that moral questions must be kept out of politics. The moral element and influence which woman alone can impart to political transactions is very much needed to infuse into them faith in justice, and purge them from the false lessons of expediency and compromise which men have taught.

But to decide the question whether man is naturally superior to woman in any respect, it would be necessary to know what effect six thousand years of perfect equality would have done for her.

Governments are instituted among men, deriving their just powers from the *consent of those who are endowed with superior mental and physical faculties.* How would such a clause as that have affected the declaration of 1776? It would have robbed it of all its value and character as an immortal state paper.

We say, then, that the right of the elective franchise is a sacred right, and that it is the sacred duty of all males and females to exercise the right intelligently and conscientiously; for if it be true that government is necessary, and self-government the best, then it is as clear as that two and two make four, that no one has the right to neglect his or her responsibility of maintaining it by the use of the best means that exist.

Mrs. Dahlgren, in her protest of five thousand women against suffrage, says: "Here are scores of names of women who bear names honored and dear to the republic—names that have helped to save the country in its hour of danger before now." Noble women! We will be charitable enough to believe that it was a sense of duty—cheerfully performed—that impelled them to help to save their country; but suppose that at the presidential election of '64 the votes of those same women had been necessary (and could have been given) to elect a president or Congress that would be true to the country in its hour of danger, would they have considered it "*oppression*" to deposit their ballots to save their country.

I repeat it, it is man's duty—it is woman's duty, to do all that they can to maintain good government; and our republican institutions can only be maintained by a conscientious discharge of duty at the ballot-box. Shame! that it must be recorded that republican America, founded upon the theory of self-government, seriously debated the question whether one half of its subjects possessed the right of the elective franchise.

Shall the following prediction of Miss Martineau, of thirty years ago, be verified? "Should the claims of women to representation be anywhere admitted we incline to think they will be so first in our old aristocratic, over-taxed, over-populous, broken-down country of England, rather than in young, democratic, thriving America."

Truly yours, CHARLES C. DRAKE.

—Mrs. Stanton and Miss Anthony start for California the first of June, and will speak at different places en route, going and returning. Letters addressed to Rochester, N. Y., will be promptly forwarded to them.

JOURNALISTIC HASH.

CHICAGO, ILL., May 7th, 1871.

To the Editor of The Revolution:

Our Chicago men, "poor dears," are still in trouble. Foremost, comes our Right Reverend Bishop Whitehouse. Would you believe it?—some people are speaking very irreverently of him—"An illustrious divine." True, he is castigating Dr. Cheney in a manner that would seem (in ordinary cases,) unchristian, but a "Bishop" is not an ordinary man, by any means. What is the use of being a "Bishop" if one is not to take advantage of all the power one holds over the clergy?

Who, in this democratic country, would know that Bishop Whitehouse had the authority to abuse and silence a popular clergyman, if he were not continually exercising that privilege. It is such a pity that he cannot be permitted to amuse himself by burning Dr. Cheney at the stake.

I acknowledge Mr. Cheney to be the most popular *man* of the two, in Chicago; but he should submit to whatever punishment his "Bishop" sees fit to inflict upon him, "with pure, wifely meekness," and when catechised on the subject, he should enthusiastically say, "My Bishop is one of the best of Bishops, except when he gets in a towering passion. I have sworn allegiance to my Bishop, and I will keep it until death do us part, and kiss his hand, though he slay me." I understand Mr. Cheney is to be published as "notoriously depraved."

Another much abused man in Chicago is Judge Bradwell. *He* advocates woman suffrage, but does not allow women to do so. When Judge Bradwell gets ready he will give women the ballot, and when they have got it Judge Bradwell will exercise it for them, and if any woman in Chicago dare do except as Judge Bradwell shall dictate to her, she shall be publicly pronounced "notoriously depraved." A number have already been published accordingly.

You have heard of the unfortunate Dr. Scanland, who was seduced from the path of virtue by his wife's best friend, and who had been a sister and companion to her since her debut into womanhood, one who possessed more personal beauty than Mrs. Scanland, and I am sorry to say the latter does not have and hold as much faith in pretty women, as plain women generally do; consequently, when she found her husband leading a life of sin and shame, she concluded it must be the work of her prettiest friend. Certainly, some woman had seduced this innocent and defenceless man of thirty summers, and led him into the abandoned life that was unceremoniously ended by a bullet from the pistol of his brother-in-law, who was bravely defending his own life. It is a very unjust grand-jury that acquits a man because it has nothing against him; but such was the case here.

We have a whole community of injured men in Chicago, called "printers." A dozen or more foolish women were placed upon the *Evening Mail*, as compositors, whereupon the "pressman," it is said, feeling the terrible influence that surrounded him, left in great alarm, and no man in Chicago could be prevailed upon to risk himself in this perilous position. The proprietors (not being practical housekeepers) were wholly dependent upon their "chief cook, called "pressman," and were obliged to abandon the enterprise and women, though it is not generally understood or believed, that they were "abandoned women." We understand the police were called into the office of the *Mail*, but we are not informed whether it was the women or pressman that needed their protection.

We have a Miss Gilbert here, who is interested in a lottery, the proceeds of which are to build an industrial college for women. Just think of it; who ever heard of such a thing as a lottery before? Well, what if half the churches in Chicago were built with the proceeds of lotteries? What if the Crosby Opera House and a thousand other lotteries were left undisturbed? a woman has made the attempt now, and we can see the crime very plainly.

One of our popular ministers has publicly condemned Miss Gilbert and her lottery, but he can afford to do so, now his church is complete, and the magnificent edifice all paid for; he has no fnrther call for lotteries.

It is quite time there was an example made of some of these women. Mrs. Surratt was hung for conspiring against the life of Abraham Lincoln. That is what I call "a noble example."

Now, Laura Fair, of California, should be hung by the neck until dead. We have a long list of men who have escaped the gallows on the plea of "insanity" from Sickles down, McFarland bringing up the rear. It is just now time to make another example before the world, and a woman is the proper subject. Hang her; she has no business to be a woman.

We have a very naughty woman here, who has written a letter to the editor of the Chicago *Republican* calling him a "squirt." She is one of the "shrieking sisterhood,"—a suffragist, and it is said the "squirt" intends to demand personal satisfaction of the suffragist. It is impossible to judge how the thing will terminate, as the suffragist is a delicate woman, weighing but one hundred and fifty pounds, while this Herculean editor weighs full ninety-five.

The Western Associated Press have just had a magnificent time here. Chicago has been illuminated with an ineffable air of brilliancy during the past week. We have just three classes of editors here in the West. The venturesome, the cautious, and the witty, the latter prevailing largely. The venturesome editor writes his own editorials, and accepts orignal articles, regardless of whether the subjects are popular or not. The cautious editor never touches upon anything but a popular subject, unless written by a popular author; but the popular and successful editor never handles anything that is not copied from a leading journal, or endorsed with the name of a popular author. This is Western wit, that is to say editorial wit. The editor of THE REVOLUTION being only a woman perhaps will profit by this hint.

Yours truly, OLIVE OUTWEST.

Miscellany.

"ARCHIE HUTCHINSON" ON MARRIAGES.

"Laws-a-massy, soul sakes! when I was young, twas different then. Why, when folks was a-going to get married, they took time, and meditated upon it, and kinder studied each other out, and reflected and considered; and when they did get married, they were married for sartin, and very much married—married from top to toe; and they expected to stay married; there warn't no talk of your divorces then; they knew before hand that they was to 'hev and to hold' till grim death. and they mostly usually did. But now a young fellow sees a pretty gal, and asks her to marry him, just as he'd ask her to take a walk; and she's all ready—'yes, Sir. and thank you, too,—and they go and get married, with no more realizing sense of their responsibility than Cock Robin has when he twitters and chirps to Jenny Robin. Well, pretty soon they get at it—she finds she don't like tobacco smoke, and he don't like a wife that can't do a thing but frizzle her hair; and so it goes on from bad to worse, until at last they sue for a divorce. And they'll get it, too! And all for what? Why, for uncomfortability of temper! Oh laws-a-massy, soul sakes! now, did you ever?—'uncomfortability of temper!' Oh, Lordy!"

"Incompatability of temper," Mr. Hutchinson, I suggested.

"Yes, I know it; I said so; uncomfortability of temper—them's the words that does it.

Well, is not there allers uncomfortability of temper in every family, and allers has been, and will be? Only in the good old times they used to screw it down and keep it under; and so, you see, they managed to get along without none of your divorces.

"Don't yer suppose, Sir, that there was uncomfortability of temper enough in Noah's ark, with all them odds and ends of creation, creeters that wasn't noways agreeable to one another's feelings all messed in together here?—dogs and cats, sheep and wolves, foxes and geese, chickens and weasels (and skunks, I'll bet)—and mighty small stable room accomodations, I tell you! How was it 'bout uncomfortability of temper there, do you s'pose? Why, don't you see, they hed to commodate all of um; 'jest luff and bear away,' as the sailors say; the lion, I s'pose he roared kinder soft like, so as not to skeer the turtle-dove; and the hyenay, she did not laugh out as loud as she wanted to, I dare say; the big bear, he kinder shut up growling; and the kang'roo took care not to leap on other folkses toes; the horse was keerful not to kick up his heels; and if the dog felt as mad as fire, he didn't bite no body. That was the way they done it, no doubt on't; stands to reason they did: 'cause. don't you see, Sir, if they had all on um given way to their uncomfortability of temper, and each on um acted out their one onregenerate nater, why in course they'd hev stove the bottom out of that thundering old tub of his in less than no time, and she'd a foundered, and they'd all gone to the bottom, and there would'nt hev been no call for any more wedding-rings, that's sartin; and where you and I would be now, it's a mighty hard thing to say.

"But, as I was saying, they didn't; they behaved beautiful! I don't see how it was—seems it couldn't hev been Noah's doings—for between you and I, I guess he wasn't much; an onsteady, drinking man he allers was, you know; wasn't he, Sir? and not used to navigating, by no means. But I will say for't he managed that cruise remarkably well, considering what his cargo was, and that his crew was half womankind; he sartinly made a saving v'yage of it, which was a good deal, all things considered!"

The Revolution.

LAURA CURTIS BULLARD, EDITOR.

All Persons are invited to send to this journal, from all parts of the world, facts, comments, resolutions, criticisms, reports, and items concerning woman's education, employments, wages, disabilities, enfranchisement, and general welfare. Communications should be accompanied by the names of the writers, not always for publication, but as a guarantee of authenticity. The editor is not responsible for the opinions of contributors, and invites a wide freedom and diversity of speech. Rejected manuscripts will not be returned except when accompanied by the requisite postage stamps. All letters should be addressed to The Revolution Association, Box 3035, New York City. Office (where the office-editor may be found daily), No. 11 Fulton street, near Fulton Ferry, Brooklyn.

NEW YORK, MAY 18, 1871.

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" 9	"	"	$18, one dozen Spoons, heavily plated.
" 9	"	"	$18, one dozen silver plated Forks.
" 9	"	"	$18, silver plated Teapot.
" 9	"	"	$18, one dozen Dinner Knives, best quality.
" 7	"	"	$14, one set of French China, 44 pieces.
" 6	"	"	$12, silver plated Cake Basket.
" 6	"	"	$12, " " Butter Dish.
" 5	"	"	$10, one linen damask Table Cloth.
3	"	"	$6, one of Prang's Celebrated Chromos, "The Kid's Playgrounnd."
" 3	"	"	$6, Prang's beautiful Steel Engraving, "Our Women Warriors."
" 2	"	"	$4, Representative Women, being the portrait of seven ladies identified with the women's movement.
" 2	"	"	$4, silver plated Butter-Knife.

We propose to extend our list by adding such valuable premiums as are especially calculated to meet the wants of women.

TERMS.—Two Dollars per annum, in advance. Single copies, five cents.

A WOMAN'S RIGHTS LECTURER IN ITALY.

FLORENCE, ITALY, April 30th, 1871.

Alas, for the Conservatives! What is to become of them? Slowly but steadily the rising tide of progress, and liberal ideas, is washing away the solid ground from beneath their feet, and ere long it is to be feared there will not be left a single Ararat peak of old-fogyism, upon which they may take refuge.

If the philanthropic radicals do not come to their rescue, and furnish them with some ark of adaptation to the new order of things, into which they may be led for preservation by two's and two's, there is danger that the race of conservatives will disappear from off the face of the earth. Where can they be safe in these latter days?

Even the walls of China and Japan are falling before the trumpet blast of this nineteenth century, and Italy, that favored land where the lovers of "dirt and superstition," fondly hoped they might dwell undisturbed forever, is all astir with the march of new ideas and crowding events.

Not only has despotism been forced to give way to a representative government, but church and state are beginning to part company, and above all, and worse than all, the heresy of woman's rights is developing itself in the land.

In the Italian House of Parliament, men are found asking the franchise for women; asking the schools to be opened for her, asking all manner of new things for her, and worse still, Italian women are found asking these things for themselves. Yes, a woman lecturer on woman's rights, has actually appeared in Florence, and has been courteously and attentively heard here.

We must confess that we were almost as much surprised as delighted, when we were told that Miss Anna Maria Mazzoni, from Milan, was to speak on the woman question at the Hall Sbolci; of course, we were only too happy to accept the invitation of a small party of Italian friends, to accompany them to listen to this brave advocate of her sex.

Miss Mazzoni is a young and prepossessing girl. Her dress was a simple black silk, and a few white flowers in her hair were her only ornament.

Like Miss Kate Field, on her first appearance as a public speaker, she *sat* before a small reading desk, and read her essay; but like Miss Feld, we are sure that Miss Mazzoni will feel that this is a mistake. The sitting posture is not at all graceful or pleasing, nor can it be satisfactory to either speaker or audience. The gestures of the speaker must be cramped and constrained, and the effort to make oneself heard in any large hall, is far greater when one is seated than when one is standing.

But whatever criticism one might be induced to make on the method of delivery of Miss Mazzoni's essay, no fault is to be found with the essay itself.

It was a clever, well-considered, calm and dispassionate statement of the injustice from which Italian women, and not Italian women alone, had to complain in legislation to which they must submit, and yet in the making of which, they had no voice.

The men who have struggled so earnestly and so untiringly to secure representation for themselves, cannot hear this complaint with indifference. The bitterness of their own humiliation, under laws which they had no hand in making, is still too fresh in their own memories to allow them to look with contempt on a class who like themselves feel this injustice and protest against it.

Even the *Italie*, a journal which has no particular sympathy with the woman's rights movement, is proud to admit that Miss Mazzoni has said "many things which were just," in her claim for the franchise for her sex, in her claim for their admission to the Universities, and in her demand that woman should have the right of trial by jury—a jury of her peers that law should be no longer administered by men alone; but that woman should have a voice, not only in making, but in executing the decrees of the tribunals of justice.

"He jests at scars who never felt a wound," but the patriotic Italians who have so recently, at the risk of their lives, succeeded in shaking off the yoke of despotism, are not inclined to sneer at the demand of their sisters for justice, or to despise them for a similar desire for liberty and self-government.

Bravas and benissimos greeted the young speaker when she claimed equal rights under the government with her brothers; but when she touched, as she did, with equal courage on the social aspect of the woman question, her ideas were not so favorably received.

When she spoke of the social slavery of woman, the men stirred uneasily and disapprovingly in their seats. They were inclined to deny this fact. But she proceeded to ask, "What is a slave?" It is he who placed in the hands of another, owes him duty and service, but has no rights to recompense, except such as the generosity of his master may allow him. It is he who is under perpetual tutilage, who is indissolubly bound to the fortunes of another. Now the wife is bound both morally and materially to the fortunes of her husband. She assumes his name, his condition, his nationality. The laws do not recognize the necessity of her consent to his choice, even of a domicile. They demand no voice for her even in domestic affairs—she must follow him when and where he pleases, as if she were a part of his furniture or other possessions, and wherever she is her services are considered to be due to her lord and master.

No age or time of service frees the wife from her apprenticeship. She may be maltreated in body, she may be crushed in spirit by her master, and the law takes little cognizance of the first, none at all of the last, and greatest abuse.

Fortunately, the majority of men have always been better than the laws, else the wife's situation would be intolerable. But is there a man among you who would be willing to see his wife entirely independent of him? The Italian laws give the wife no right to her children during the husband's life. They allow the husband to sell his wife to another; and, in fact, even more than our own, they are the reflection of the Roman code. The truth may be unpleasant to hear, but one should complain of the fact, not of the person who tells it. It is a marked sign of the times, that Italian women are beginning to examine their condition before the law, and to protest against it.

The equality of men, and their right to self-government, has been the prevailing motive of political action of this nineteenth century. The denial of the long accepted doctrine that woman was made for man, and her declaration of her inalienable rights to life, liberty, and the pursuit of happiness, is the new thought just beginning to make itself felt in the political history of the world; with the acceptance of this truth will come a new era for the human race—the dawn of a brighter day, for men and women must rise or fall together.

All the world own that this stir among women is beginning to be felt. From the harems of Turkey, from despotic Russia, and Republican America, one simultaneous demand for emancipation is heard.

And the day is not far distant when womanhood—and through it all humanity—will be lifted into nobler purposes, and the world shall see in the race

> "A purer life, and thoughts unknown before,
> Unfolding like immortal flowers therein."

Gov. Claflin, of Massachusetts, has brought honor to himself by appointing Julia Ward Howe, and Miss Stevens, of Cambridge, Justices of the Peace for Suffolk County. The appointments await confirmation by the Executive Council.

TOPICS OF THE DAY.

We give in this issue as full a report of the two conventions held in this city last week as our space will permit, and can say respecting them that nearly every session was largely attended, and that the general tone of the press was marked by respect, altogether indicating increased interest since last year.

We believe our cause is gaining ground as rapidly as could be expected, or perhaps desired. To effect permanent and lasting results it must be a somewhat slow growth in public sentiment, and no premature action before the time is ripe can really help the cause. The seed has been sown, and has sprouted with wonderful promise. We must be content to water and tend the young plant until, by obedience to the law of its own nature, it shall bear its perfect fruit. Let us never forget that a radical change in the status of one half the race that does subsoil ploughing, and revolutionizes the strongest opinions and prejudices of mankind, requires for its accomplishment a period of time corresponding in some degree to its magnitude.

It is not, perhaps, to be wondered at that women goaded by a sense of wrong and injustice sometimes breathe forth threatenings and slaughter. One speaker, last Friday, at Apollo Hall, declared that she would present her vote at every election in her district, and would march to the polls with a ballot in one hand and a revolver in the other. While we set this down for what it is worth as the escape-valve for excited and overcharged feeling, we must still say that it is our conviction that one vote, or twenty votes, cast by women by the aid of revolvers, would not put us an inch nearer woman suffrage, and would only tend to scare some timid women, and harden the hearts of some half-converted men. We do not need this species of Ku-Klux practice to establish our rights. Our cause, if it moves at all, must move on moral forces. We deplore violence, even of language. The time has come, it would seem, for calm, determined, persistent effort to convince and persuade.

We do not propose to secede from our present form of government, and help to set up a government of women exclusively. Such a government would not be of the people, by the people, and for the people, any more than is the present government of men. What we want is a government of men and women. We firmly believe in the principles on which our republican institutions are based, convinced that they are broad enough and long enough, when truly interpreted, to give to the women of the country all their political rights. All government derives its just powers from the consent of the governed; taxation without representation is intolerable oppression. Here we take our stand, and from this citadel propose to wage the only species of warfare available for our purpose—that of argument and right reason.

The aim of this reform is not to create antagonism between men and women, deep, bitter and unrelenting. It means union and harmony. Its advocates demand for women the privilege to think, speak, study, work and achieve by the side of men. They wish to place women in college, in business, in professional life, in government, as the associates of their brothers, not in the relation of foes, but of friends, not as antagonists, but as co-workers.

The partial break-down in our governmental and social affairs comes, we believe, from the fact that men alone can only half govern. There is more to do in the state than can be done by a fraction of humanity, and the remedy for the sick world lies in accepting the aid of the half of the race whose help has heretofore, been despised and rejected of men. The rejected stone is yet to become the headstone of the corner.

In spite of resolutions recently passed at Apollo Hall we are convinced that the mass of the good, earnest women of the country will only allow themselves to rank as followers of those who, by purity of life, nobility of purpose, and elevation of character, have won their right to wield the sceptre of an exalted and conspicuous station. Our reform has heretofore been led by noble captains, who gravitated to the positions they held through force of intellect and moral worth. They brought to the cause large brains, wealthy souls beautiful and stainless lives. They have been the intellectual queens of America, leaders in thought, exemplars in conduct. No spot or blemish has fallen upon their robes. However much their views may have been jeered and ridiculed, the yelping pack of curs, when they approached their private walk and conversation, their individual practice suddenly became dumb. A nobler band of women never trod the earth, and it is in vain now to ask those who have been educated in the school of the past to swear allegiance to a different order of leaders in the present. They have pinned their faith to women who have every requisite to enable them to speak with authority, and without fuss, noise or tumult, they will, we believe, quietly refuse to lower their standard of leadership, or muddle their ideas of right.

The true growth of this reform must be in the hearts and minds of good and honest people. We cannot afford to sacrifice one iota of integrity. The eternal law of justice is the eternal law of rectitude. No matter how often the ark of our faith is carried into the wilderness, we believe it will always return to the one straight path. The devout workers, in a religious spirit, look to this reform for the regeneration of society; they believe the moral forces women will bring into politics are urgently needed. Moral reform lies at the root of political reform. The ballot is only a means to an end. Political and social purity, liberty and order, protection and safety for all classes, work and wages, mental and material benefits, march hand in hand. The ballot for women is not the enemy but the ally of morality—christian morality. We owe it to ourselves as women to adopt different and better methods of political action than those made odious by male tricksters. The world is waiting for an example of the moral power of the sex exerted on public affairs, and we feel assured it will not wait in vain.

—The Executive Committee of the National Women Suffrage Committee are, Isabella Beecher Hooker, Hartford, Ct.; Secretary, Josephine S. Griffing; Treasurer, Mrs. Mayor Bowen; Mrs. Dennison, all of Washington, D. C.; Paulina Wright Davis, Providence, R. I.; Susan B. Anthony, Rochester N. Y.

—Mrs. Lincoln arrived at this port last week, on board the "Russia."

Woman Suffrage Conventions.

THE MEETING AT STEINWAY HALL.

The American Woman Suffrage Convention met according to call, on the morning of May 10th, at Steinway Hall. The May sky was fair and sunny; the little city parks and enclosures were fresh and sweet with grass and verdure; the streets were filled with gaily dressed throngs; and a highly intelligent and attentive audience assembled in the beautiful meeting place to listen to the various addresses which followed in quick succession throughout the day and evening.

Mrs. Livermore in the absence of Mrs. Cutler presided, and after a few prefatory remarks introduced the Rev. Edward Eggleston, of the *Independent*, who made an interesting address.

The following resolutions were presented and carried later in the day:

Resolved, That those who obey laws should have a voice in their enactment, and those who pay taxes should have a voice in their expenditure; therefore we demand suffrage for woman as her right, and protest against her disfranchisement as a relic of barbarism.

Resolved, That in every relation in life in which men and women co-operate—in home, church, literature and society—the result is beneficial to both; therefore we have a right to expect a reformation in politics when woman is admitted to political partnership with man.

Resolved, That it is the duty of every woman to resent the cowardly indignity which classes educated virtuous women as the political inferiors of the meanest and most degraded men; and that she should demand the ballot in order to help make good laws and elect worthy representatives.

Resolved, That fifteen million American women will have votes to cast ere long, and that no political party can afford to ignore their rightful claim to legal and political equality.

Resolved, That we recommend a concerted effort on the part of the Woman Suffragists to obtain from their respective Legislatures an act authorizing women to vote at the next Presidential election under the authority conferred by the first section of the second Article of the Constitution of the United States.

Resolved, That we cordially approve of the effort to obtain suffrage for woman in the District of Columbia, in Michigan, and elsewhere, under the provisions of the XIVth and XVth Amendment.

Resolved, That we urge upon Congress the passage of a XVIth Amendment, prohibiting political distinctions on account of sex, and also of a law conferring legal and political equality.

Resolved, That the claim of women to participate in making the laws she is required to obey, and to equality of rights in all directions, has nothing to do with special social theories, and that the recent attempts in this city and elsewhere to associate the Woman Suffrage cause with the doctrines of Free Love, and to hold it responsible for the crimes and follies of individuals, is an outrage upon common sense and decency, and a slander upon the virtue and intelligence of the women of America.

Mrs. Lucy Stone spoke of the different stages through which woman suffrage has passed until at last it has been ushered into politics. We have now reached the point where it is important for us to suggest such measures as shall win us sympathy, co-operation and success, and for the first time give to the world an example of true republicanism—a government of the people, by the people, and for the people. In furtherance of this great aim, she said:

"We can succeed in two ways. First, as the negro's cause was carried. Then as now there were two political parties, each eager for power, each timid, and both with very little conscience. Neither saw or was willing to heed the sad cry of the slave. Then the best men from both parties, leaving their old tracks, formed the Republican party, which drew to itself the sympathy of the civilized world. The negro's battle was fought and won; to-day he stands a man among men.

guaranteed the possession of every civil and political right. So for our cause. If neither of the existing parties take it up, then the best men from both will form a new party which will win for itself sympathy, support, power, and supremacy, because pity gave itself to the service of those who needed justice. I care for any party only as it serves principles, and secures great national needs. But the Republican party made itself a powe by doing justice to the negro. When the war was and the reconstruction of the South became necessary, the Republican party was in the full tide of power, and had its choice of methods and means. It was the golden hour that statesmanship should have seized to reconstruct the Government on the basis of the consent of the governed, without distinction of sex, race, or color.

Mrs. Julia Ward Howe was introduced and said:

"The Germans have a proverb which says that all good things are three. I remember it at this time, when a three-fold summons brings me to New-York. Three august words—Peace, Woman Suffrage, and Reform—stand first upon the programme of this traditional week. I have stated them in the order in which I think of them. It is a trinity in which there will be no quarrel. Those three are one, as three loving sisters are one in heart and mind, though three in form. I will imagine now that a vision, drama, or pantomime passes before the eyes of a mass of intelligent and rational beings. On this footing of antagonism men and women every where encounter each other. There is cheating and violence and oprression and misery, and this great tide of antagonism, besides its fitful eddies of quarrel, has its great crisis of slaughter and bloodshed. And we women sit bound as in nightmare, and look on the horrible vision. Our sons, our husbands, are borne away in the river of blood, and on its banks stand the women bewailing the blight of their dearest and best affections. And as we look on, a voice thunders in our ears, 'These things are real, and you women are real. Will you sit by and behold all this cruelty and wrong, this butchery and murder? Help those who need your help.' And then the women arise and find, what they never knew before, that their hands are tied. But now, for the dear sake of humankind, for God's truth, and men's welfare, women are anxious to come forward and be the mothers of society, as they have already been the mothers of men. Women, without neglecting the sacred duties of home, still claim, and will ultimately gain, the right of suffrage."

Mr. Giles B. Stebbins was the first speaker in the afternoon meeting. He showed the fallacy of those who cry out that women don't want the ballot, referred to the fact that two women recently voted in Michigan, and proclaimed his faith in the power of the Fourteenth Amendment to endow woman with the franchise. There is no patent process by which the work is to be done. Knowledge must spread and grow. It is by the foolishness of preaching the path must be opened, and in a few years triumph will come.

Mrs. Elizabeth R. Churchill, of Providence, R. I., followed in some remarks of which the following is the substance:

"Can there be an aristocracy meaner and more tyrannical than that of sex, by which a wise, cultured, intelligent woman is made the inferior (for that is what the denial of the ballot implies,) the inferior of a base, brutal, degraded man? The divine right of kings is an exploded notion; it is time for the divine right of sex to follow it. The chief value of the ballot is the educatory power. He who feels an interest in men and measures will soon feel a responsibility. Everybody knows that women are no better than men. They are no angels floating in an etherial atmosphere. It is the fashion sometimes to call them 'angels,' but I observe they are no longer angels when they get aged. I don't know a more unpleasant role to play than that of an aged angel. (Laughter.) If it is said that a woman can't *know* enough to vote, I can only reply that God made them to match men. But no standard of education was ever fixed for the ballot; but if there had been one, it never could exclude woman, any more than it could negroes."

Mrs. Livermore then left the chair and delivered an eloquent and impassioned address, called out by a note which had been handed by a lady inquiring whether, if she thought woman suffrage was condemned in the New Testament, she would abandon the movement? The speaker thought the question was wrongly put. "If," she said,

"I thought that the woman's reform movement was contrary to Christianity, I would certainly throw it overboard; I should desire, for one, to stop it; I should renounce it forever. I have not any hope of the future of this nation or of the world except in Christianity. When Christianity is made the rule of life throughout the world—when it is carried into business, into trade, into relations of life which are to-day unchristian, the great era of peace—the millenium—the golden age will have arrived. So I did not come into this until I was convinced that it was parallel with Christianity. What does Christianity ask for? What is it that the woman's reform asks for woman? We ask for the ballot, and we ask it simply because it is the symbol of equality. There is no other recognized symbol of equality in this country. We ask for the ballot that we may be equal to men before the law. The very moment we obtain it the work of this association is done, and it will get out of the way. Men are ready enough to admit our equality, but in the eyes of the law we have never been equal. The golden rule is: 'Whatsoever ye would that men should do unto you, do ye to them.' If that rule was carried out there would be the millenium in the world."

The evening speeches were led off by Prof. Moses Coit Tyler of Michigan University, who, among other good things, said:

"If all citizens who are masculine have the right to vote, it is not because they are males, but because they are persons who are members of the nation. Therefore women should likewise be given this right because they are also members of the nation, and it is the right of every member of the nation to vote. But, after all, we men are rather bashful, you know, and the business is new to us. We have a sort of 'Barkis is willing' feeling, and don't want to be the first to speak. We are like the rustic young man who escorted a young lady home for the first time. Says she, as they reached the garden-gate: "Now, Jake, don't tell any one you beau'd me home.' 'No,' he replied, 'I am as much ashamed of it as you be!' (Laughter.) Now it would have been much better if the young lady had said something more exhilarating, more encouraging. So we are new to the business of escorting women to the ballot, and they must come forward, and, overcoming their natural timidity, meet us halfway, and speak for themselves.

Brief addresses were afterwards delivered by Lucy Stone, Grace Greenwood and Mrs. Livermore. Grace Greenwood gave a sketch of Washington society, and said that Lola Montes, with her wonderful entangling eyes, her magnificent hair and fascinating wit, would have made an admirable lobbyist. She also showed, relative to the female clerks at the national capital, that many most valuable women were paid but $900, while "young green males" were appointed at $1,200 and had to be instructed by those very women.

The meeting then adjourned.

THE MEETING AT APOLLO HALL.

The convention called by the National Women Suffrage Committee of Washington met at Apollo Hall, at half-past ten, on the morning of May 11th. Mrs. Paulina W. Davis called the meeting to order, and stated that it had been convened to ratify the proceedings of the Committee, last winter at the National Capital.

Mrs. Isabella Beecher Hooker next read the report of the Committee, and stated that Mr. Riddle had written a powerful argument on the constitutional right of women to the ballot, and had published it at his own expense. She hoped the money would be given to repay him. She also announced that there were two books in the anti-room. One entitled, "Women who Wish to Vote," the other, "Under the Present Constitution of the United States we believe we have a right to vote, and we pledge ourselves to do it." She hoped the signatures of all present would be written in those volumes, and informed the audience it would never be too late to sign, as the books were to be kept open until women had the ballot throughout the United States. Mrs. Hooker's report was accepted without dissent, and she then offered a resolution that a committee of four be appointed to prepare the list of names of one lady from each State to form the National Committee. The resolution was passed unanimously, and the President named Mrs. Stebbins, of Michigan, Mrs. Wright, of Auburn, Miss Susan B. Anthony, and Mrs. Gage, as members of the Committee.

Mrs. Elizabeth Cady Stanton was then introduced, and delivered an able and earnest speech, that enchained the attention of the audience, and elicited warm applause. We subjoin that portion of her address relating to the *Referendum*, and some of the political remedies proposed to crush out bribery and corruption:

"What we now need to meet the responsibilities of self-government, is the scientific education of the people. To this end, let us consider the reforms necessary in our politics, religion, education, and social life. We must rid the minds of the American idea that government is a machine carried on at Washington and the State capitals, and educate every father, mother, preacher, and teacher, into the faith that they are part of the government, daily training themselves, and the youth under their care, for the high duties of American citizenship, and that the ideas of virtue, religion, honor, and justice, taught in the pulpit, school-house, and at the fireside, will in another generation crystalize in the statutes and Constitution of the State.

"The time when women are to vote is so near at hand that I begin to feel more anxiety now about our use of the ballot than about its possession; for if we vote as blindly as the masses of men do, like them, our condition will not be much improved. Having talked about the right of suffrage for twenty years, I would suggest to you, to-day, all that you can do with it, and all that needs to be done in the State, the church, the school, and the home. It is the result of ignorance and indifference that representative government in this country has been the rule of a privileged few at the expense of the many. To prevent this, let every State so amend her Constitution as to leave all local offices and legislation as far as possible in the hands of the people of the several townships, counties, and districts of the State, submitting all State and national acts to their ratification. It has long been the custom in some cantons of Switzerland, to submit many local laws to the people; and they are so well satisfied with the system that recently four cantons—Zurich, Thurgan, Lucerne, and St. Gall—adopted new Constitutions providing that twice a year, and oftener if necessary, the whole body of the people shall be convoked to approve or annul any fundamental changes in their Constitution agreed upon by the Grand Council. Thirty days before each General Assembly, every citizen is furnished with a copy of the laws to be voted on, and the absolute majority decides the question. If the *Referendum*, as this system is called, works so well in Republican Switzerland, why not try it in democratic America? The objection urged against this plan is that the bills annually passed by Congress and the State Legislatures, are so numerous it would be impossible for the people to vote on them intelligently. Well, neither are our representatives able to do that to-day; moreover, the fact that all acts must pass the severe ordeal of popular scrutiny, would deter legislators from flooding us annually with such a mass of needless, crude, corrupt statutes, and compel them to enact fewer, simpler, wiser laws. This, of itself, would be a great reform, and relieve the country of one of its chief political curses—excessive legislation. [Great applause.]

At the opening of the afternoon session the following resolutions were read by Miss Anthony from the Business Committee, and carried:

Resolved, That as women are counted in the basis of representation, subjected to taxation, and punishment

for crime, permitted to preempt lands, own property in vessels, and take passports abroad under the Federal Constitution they are citizens; and as under the XIVth and XVth Amendments the specific right of all citizens to vote is plainly declared, we demand of Congress a law that shall secure to woman this fundamental right.

Resolved, That, without waiting for acts of Congress or for judicial decisions on the XIVth amendment to the Federal Constitution, we shall, under the first utterance of the preamble to that instrument, namely, "We, the people," demand registration as voters, and the free exercise of the right of suffrage in common with other loyal, law-abiding and tax-paying citizens; and we hereby recommend and adopt that measure as one of our instrumentalities, to be used faithfully by women at every election until their rights are fully secured.

Resolved, That as women in the persons of Nanette B. Gardner and Mary Wilson, have registered their names and voted in Michigan, and the elections have not been contested on that account, that State has thereby practically acknowledged that women are citizens, and possessed the right of suffrage in accordance with the fundamental law of the land.

Resolved, That the Republican party, if it shall adopt the majority report of the Judiciary Committee on the Woodhull Memorial, deciding that women are neither persons nor citizens, but simply members of the State, and that the Federal Government has no right to interfere in protecting the rights of citizens in the several States, thus stultifying all their declarations in the past, and adopting the old secession doctrine in regard to personal rights and federal power, will forfeit the respect and confidence of the entire nation.

The following were also presented:

Whereas, Until woman's voice is recognized in legislation all laws involving the social relation of the sexes must be partial and arbitrary; therefore,

Resolved, That the National Woman Suffrage Convention does hereby denounce as unworthy the respect of all true men and women, every State Legislature, Common Council, or Board of Health, which shall dare to make or administer any law licensing prostitution, thus plunging womanhood into deeper depths of degradation, and engrafting upon our young civilization one of the most abominable institutions of the Old World.

Resolved, That as in our two revolutions, our sires, and sons, asked no questions of the loyal soldiers who fought its battles of freedom by their side as to their family, faith, or form, so the noble women of America in this struggle for enfranchisement will welcome to their ranks, regardless of her antecedents or surroundings, every earnest woman who with pen and tongue comes with the inspired word for the hour.

Mrs. Paulina Wright Davis offered the following:

Resolved, That the basis of order is freedom from bondage; not, indeed, of such "order" as reigned in Warsaw, which grew out of the bondage; but of such order as reigns in heaven, which grows out of that developed manhood and womanhood, in which each becomes "a law unto himself."

Resolved, That freedom is a principle, and that as such it may be trusted to ultimate in harmonious, social results, as in America, and in harmonious and beneficent political results; that it has not hitherto been adequately trusted in the social domain, and the woman's movement means no less than the complete social, as well as the political enfranchisement of mankind.

Resolved, That the evils, sufferings, and disabilities of the women, as well as of men, are social still more than they are political, and that a statement of woman's rights which ignores the right of self-ownership as the first of all rights, is insufficient to meet the demand, and is ceasing to enlist the enthusiasm and even the common interest of the most intelligent portion of the community.

Resolved, That the principle of Freedom is one of principle, and not a collection of many different and unrelated principles; that there is not at bottom one principle of freedom of conscience as in Protestantism and another principle of freedom from slavery and abolitionism, another of freedom of locomotion as in our dispensing in America with the passport system of Europe, another of the freedom of the press as in Great Britain and America, and still another of social freedom at large, but that freedom is one and indivisible, and that slavery is so also; that freedom, and bondage, or restriction, is the alternative and the issue alike in every case; and that if freedom is good in one case, it is good in all; that we, in America, have builded on freedom, politically, and that we cannot consistently recoil from that expansion of freedom which shall make it the basis of all our institutions; and finally that so far as we have trusted it, it has proved, in the main, safe and profitable.

Mr. A. G. Riddle, of Washington, afterwards presented, at some length, the constitutional argument based on the XIVth and XVth Amendments, closely and logically handled, and was followed by Mrs. Victoria C. Woodhull. After reviewing the past history of her claim, she said:

"The matter of time is an important element in this issue. I am aware that women do not yet fully appreciate the terrible power of the ballot, and they have made no calculation what they will do should the right to vote be accorded them the next session of Congress. I hold that when women are fully decided in their minds that they are entitled by law to the elective franchise, it is their solemn duty to determine how they shall use this new power. The enfranchisement of 10,000,000 of women is a revolution such as the world has never seen, and effects will follow it commensurate with its magnitude and importance. Whatever the women of the country shall determine to do, that will be done. It seems to me that nothing could be more wise and judicious than for them, even now, to begin to consider what they will do."

* * * * *

"*We will have* our rights. We say no longer by your leave. We have besought, argued, and convinced, but we have failed; *and we will not* fail.

"We will try you *just once more*. If the very next Congress refuse women all the legitimate results of citizenship; if they, indeed, merely so much as fail by a proper declaratory act to withdraw every obstacle to the most ample exercise of the franchise, then we give here now deliberate notice of what we will do next.

"There is one alternative left, and we have resolved on that. This Convention is for the purpose of this declaration. As surely as one year passes from this day, and this right is not fully, frankly, and unequivocally considered, we shall proceed to call another Convention, expressly to frame a new constitution, and to erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs."

Miss Anthony, in introducing Lucretia Mott, remarked that she was the "mother of us all;" whereupon a warm-hearted admirer in the hall cried out "God bless her!" to which every one who knows this beautiful, heroic old woman, will say amen. Mrs. Mott's speech was substantially as follows:

"I rejoice in being with you in this city, both yesterday and to-day, in hearing, as I have heard from the younger, the better instructe in this cause, the words that have been given forth from this platform. It has reminded me of the prophesy made by Dr. Browning in London, not quite thirty years ago. He wrote to William Lloyd Garrison, in reference to a convention held there at that time, and prophesied the time when the woman question would occupy the attention of the entire nation, when it would be solved. That time would form an important era in the history of philanthropic daring. I feel that we are now gathered together, and although we are somewhat divided or separated in some of our measures, yet I believe that on the great principles on which we set out, we are one. (Applause.) And why I especially come out this afternoon, although in feeble health, to identify myself so far with this branch, is on account of certain resolutions which I have only heard since this morning's meeting, and which I greatly regret should have been passed at the Convention yesterday. I don't know whether it was designed, but they appeared to be a reflection on the meeting which should come afterward."

The evening session was mainly occupied with addresses by Mrs. Isabella Beecher Hooker, and Miss Minnie C. Swazey, late of Vassar College.

SECOND DAY.

The convention met on the 12th instant at eleven A. M. Mrs. Isabella Beecher Hooker called the meeting to order. After short speeches by Samuel Heywood of Massachusetts, and Mrs. Marie Howland of New Jersey, Mrs. Elizabeth Cady Stanton took the floor, and delivered a witty and pointed address. She spoke of the improved tone of the *Tribune* and other papers, on the woman question, and attributed it to the fact that they are now convinced that women mean to secede, and asked

"what type of women have for the past few years been demanding the right of suffrage? (Applause.) No matter what your papers said, I pronounce them the grandest, the noblest type of womanhood that the world can boast of. I have seen women in many countries and I assure you I have never met a purer and more intelligent class of women than those I have always met on the woman's rights platform. (Applause.) I have seen our own Lucretia Mott in England side by side with the Duchess of Sutherland; and I can assure you that in listening to her conversation, and noticing her refinement of manner, I have felt proud of my countrywomen. Any editor who dares to sharpen his pen, and utters a single word reflecting upon the women who stand upon this platform, is unworthy to be the son of a woman. (Loud applause.) When Queen Victoria enters the British Parliament every voice is hushed and every heart beats proudly with reverence and respect; and yet I can tell you, men of America, that there are many women in this country to whom no crowned head in Europe can compare."

The following resolution was offered by Mrs. Stanton:

Resolved, That in answer to the letter of the Hon. John Bigelow to the Hon. Roscoe Conkling, asking how our national centennial birthday could best be celbrated, we would say, that as the true republic proclaimed by the fathers cannot be realized until the rights of all citizens are secured, the only measure before the nation commensnrate with the importance of the event we are about to celebrate is the enfranchisement of the 20,000,000 women of the nation, a step of progress worthy to crown the nineteenth century.

Miss Anthony then read the following names as members of the National Commitee:

New-Jersey—Elizabeth Cady Stanton, President; Rhode Island—Paulina Wright Davis; Connecticut—Isabella Beecher Hooker, Rev. Olympia Brown; Massachusetts—Angelina Grimke Weld, Catharine Yale; New Hampshire—Mrs. Ela; Vermont—Mrs. Willard; New-York—M. J. Gage, Mrs. Woodhull, and Miss Anthony; Pennsylvania—Mrs. Lucretia Mott and Sarah Pugh; Virginia—Mrs. Ann Bodeker and Mrs. Judge Underwood; Ohio—Mrs. Dr. Little and Miss. Julia Carpenter; Indiana—Mrs. Robert Dale Owen; Illinois—Mrs. Jane G. Jones; Michigan—Mrs. N. B. Gardner and Mrs. C. F. Stebbins; Wisconsin—Lillie Peckham; Minnesota—Sarah B. Stearns; Iowa—Mrs. Annie Savery; Nebraska—Mrs. David Butler; Kansas—Mrs. C. I. H. Nichols; Wyoming—Mrs. M. J. Arnold; Utah—Mrs. C. Godbe; Montana—Mrs. Gen. Ashley; Georgia—Mrs. Mary Spalding; South Carolina—Mrs. Frances Pillsbury; North Carolina—Mrs. Victor Barringer; California—Mrs. E. C. Sargeant; Tennessee—Mrs. Arnell.

Miss Anthony moved the acceptance of the names given as the members of the National Woman's Suffrage Educational Committee of the United States. Adopted.

During the evening session Mrs. Woodhull read her memorial presented to Congress last winter, and before the meeting adjourned Miss Anthony presented the following resolutions, which were unanimously adopted:

Resolved, That this convention do now adjourn to meet again at the call of the new National Committee elected this afternoon by the vote of the Convention, in Washington on Wednesday and Thursday of the second week in January next; that in case Congress refuses to pass a declaratory act they may proceed to organize a new political party based on the declaration of the fathers of '76, that "governments derive their just powers from the consent of the governed."

Resolved, That we invite the co-operation of all the men and women of these United States in this effort to establish a true republican form of government.

The platform was rendered somewhat conspicuous by the absence of some of the best and most widely known advocates of woman's rights in this city.

INDIANA WOMAN SUFFRAGE CONVENTION.

The eleventh annual convention of the Indiana Woman Suffrage Association, will be held at Indianapolis, in Representatives Hall, on the 8th and 9th of June, 1871. Distinguished speakers are invited, and will be present. The presence and co-operation of all the workers and speakers of our own State are earnestly solicited, and our friends in neighboring States, are cordially invited to attend and give us words of cheer.

MARY F. THOMAS, President.
ELLEN B. FERGUSON, Chair Ex. Com.

DANCING.

While the square dances are highly commended, Dr. Lewis condemns round dances for the following reasons:

1st. The rotary motion is injurious to the spinal marrow and brain.

2d. The peculiar contact between the sexes *may* suggest impure thoughts.

—In a recent article in the *Independent*, Gail Hamilton quotes the following lines:

"The woman of the coming time,
Shall man to vote app'int her?
Well, yes or no; your bottom dime
He'll do as *she's* a min' ter!
We know she 'will' or else she 'won't,'
'Twill be the same as now;
And if she does, or if she don't,
God bless her anyhow!"

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NO NAUSEA, NO GRIPING PAINS,
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